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view. It pleads for conformity with the "heilige Geist" rather than with the "Zeitgeist," and regards Romanism, rationalism, and historical biblical criticism as alike elements of the evil *Zeitgeist*.

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THE WORK OF THE HOLY SPIRIT. By ABRAHAM KUYPER. Translated by Henry de Vries. With an Introduction by Benjamin B. Warfield. New York: Funk & Wagnalls, 1900. Pp. xxxix + 664. \$3.

PERHAPS the ablest living exponent of strict Calvinism is the venerable Dr. Kuyper, of Amsterdam, and of his many works this is certainly not the least interesting. It is far more than a monograph on the Holy Spirit. It is almost a systematic theology, especially full in the fields of anthropology and soteriology. It is composed of a very large number of short chapters, which were originally published in the *Heraut*, a religious weekly of which Dr. Kuyper is editor-in-chief, gathered into book form in 1888, but only lately translated into English. The book shows its popular origin, not in any superficiality of treatment, but in a very commendable clearness and simplicity. Frequent illustrations from common life are used with great felicity. It is a pleasure to read the book; but, except for the illustrations and the rather sharp polemic against certain modern movements prominent in the Dutch churches, the work might have been written in the preceding century. There is absolutely no recognition of the progress of natural science, or of biblical scholarship, or, except in a few cases, of speculative theology in the past hundred years. To the general reader this will doubtless seem quite as remarkable a characteristic as will the vigorous and clear presentation of Calvinism. The positions of the author will make their appeal to those who are by nature and training strongly conservative. The inspiration of the biblical writers is regarded as unique in kind. It necessarily includes infallibility. The Spirit gave to the biblical writers revelation and inspiration. The present correlative work of the Spirit is to give faith in the Scriptures. Salvation is looked at from the point of view of God rather than of man. Regeneration takes place without regard to man's will. "We know from the instance of John the Baptist that it can be wrought even in the mother's womb." Afterward comes the call of God's Spirit, producing conviction and justification. Then follows sanctification, which

is finished and closed at death. Justification is forensic, based on irresistible grace. A strong plea is made for the ethical and social value of the judicial aspect of the sinner's relation to God. In fact, one feels continually that, though Dr. Kuyper may be out of touch with modern thought, he is by no means out of sympathy with human life. It is perhaps that impression which abides most strongly after the book is read. The author has made a noble effort to make the stern and uncompromising logic of Calvinism speak to the men of today. However much the reader may feel that the presuppositions of this system no longer satisfy, he cannot but rise from his task refreshed by the consciousness that he has been in the company of a great man thinking great thoughts.

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A CRITICAL HISTORY OF THE EVOLUTION OF TRINITARIANISM AND ITS OUTCOME IN THE NEW CHRISTOLOGY. By LEVI LEONARD PAINE. Boston: Houghton, Mifflin & Co., 1900. Pp. vii + 387. \$2.

THIS volume has attracted wide attention, and that alone is evidence that dogmatic theology is not so near its obsequies as the Bangor professor would have his readers believe; for, notwithstanding his protest, his essay in large part belongs to the sphere of speculative theology.

The book is remarkable for its timeliness, and for the courage, the audacity, and the clear thinking of its author. It is divided into three parts: (1) a historical study of the development of the doctrine of the Trinity; (2) an attempt to reconstruct theology on entirely new lines; and (3) a critical discussion of the Johannine problem, to which are added a few pages of controversy with Professor A. V. G. Allen concerning the teaching of Athanasius. The most important, and by far the most satisfactory, part of the book is the historical survey, which closes with a sketch of the development of Trinitarianism in New England.

Professor Paine thinks that with Paul "began that infusion of Greek thought into the Christian theology which was destined to change its whole character." He insists that Athanasius taught the transcendence, and not the immanence, of God; that the Trinity of the early Greek theologians is three distinct, personal beings in the one Deity; that these beings are all alike divine, and yet that the second and third persons are subordinate. His own words are as follows: "The Trinity ["of the earlier theologians"] is composed of three distinct